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Dordt College

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Dordt Days Planned

Dordt Booster's Club Contributions Listed

The Dordt Booster's Club is an organization of male members from the two Christian Reformed Churches of Sioux Center, Iowa, sponsored by the College President, with Board approval. The purpose of this group is to raise funds for the beautification and improvement of the college campus and for promotional materials. Presented below is a list of the fine contributions from this organization:

College Booklet	\$300.00
College Grounds (flowers and shrubbery)	400.00
Scholarships	600.00
U.S. Flag	8.42
Cheerleaders Uniforms	60.00
Lights for Parking Area	89.60
Lettering on College Building	132.85
Chairs for auditorium	400.00
Pictures for prospective students	160.00
Screen and projector and	

Dordt Debt-Reduction Offering Sunday Set For April 16

Advance notice is given to our people of the debt-reduction offering so that they will be duly informed. Full details will be presented in the April issue of **The Voice**. This offering is used strictly to pay off our building debt. Our schedule of payment requires that we raise \$20,000 each year. This schedule will enable payment of present debt in seven years.

slides	200.00
New side walk on campus	100.00

The club has also been authorized to purchase an electric organ for chapel and program use. It also plans to plant and cultivate the crop in the new acreage purchased recently by the Board. Proceeds will go for the interest that must be paid on this property.

ALL DISTRICTS TO PARTICIPATE

SERVE MULTIPLE PURPOSE

Last year, for the first time, Dordt Days were held in four of our eight districts. They proved so successful that the Executive Board has decided to hold them annually in each district.

Dordt Days provide an excellent opportunity for close contact between the college administration, Executive and Central Boards, and the various aspects of our constituency — the ministers, high school teachers, prospective students, and the general society. The program is set up in such a way that once a year, in one evening, prospective students can meet with the College Dean; Board members, ministers and high school teachers can discuss problems with the administration and the society can take care of its annual business.

These Dordt Days are the answer to the Board's search for the right cohesive force, tying together the loose ends of our organizational and promotional program. Everything will be done to make these days a success and to insure their continuance. For this reason the Board earnestly solicits the full cooperation of all concerned. It is hoped that many of our people will attend the society meetings.

Our ministers have taken upon themselves the responsibility of contacting all the high school seniors, from both Christian and Public schools, in their congregations for attendance at the Dordt Days.

Bulletin covers and announcements will appear in all our churches to remind our people and to give details on the time, place, and nature of the meetings.

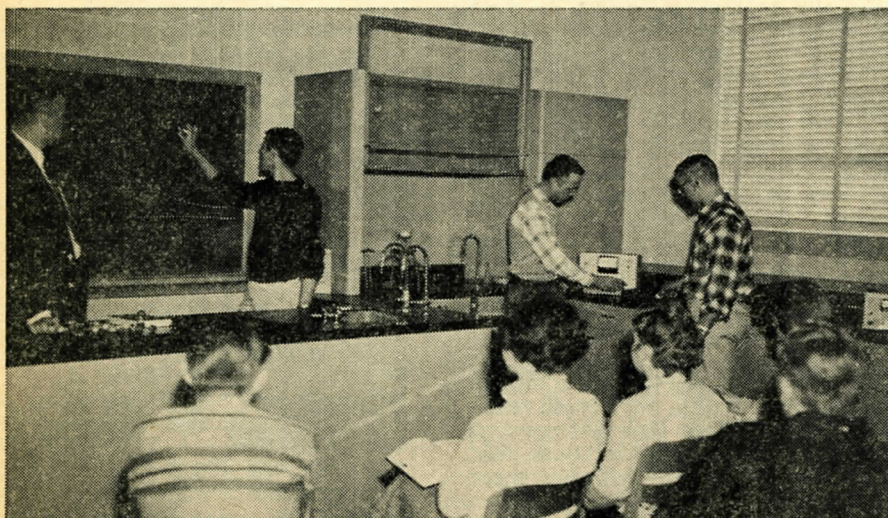
We present a schedule of the Dordt Days below:

District IV, V, and VI will meet in a combined meeting at Dordt College, Monday, January 30, at 8:00 p.m.

District VIII—Pella Area, in the Pella Christian High School, Monday, February 13.

(Continued on page 3)

Physics and Chemistry Attract Students



The increasing interest in science, current in our day, is also reflected in the enrollment in science classes at Dordt College.

The enrollment in General Chemistry is up from last year. The second semester's work will involve qualitative analysis, and will find someone at work in the lab at near-

ly any hour of the day. Organic Chemistry is a new course and presently attracts sophomores who took General Chemistry last year. Another new course is Physics. This course is open to both freshmen and sophomores, and attracts engineers, pre-medical students, and general college students.

Guest Editorial

... REV. J. J. BYKER

First Christian Reformed Church
Rock Valley, Iowa

THE PERIL OF COMMUNISM

(Continued from previous issue)

The belief, or "philosophy" of communism permits them no other course than to seek by every available means to dominate the world. So legibly what transpires when any side. More — they themselves are history's agents to bring about this scientific socialism. History records so legibly that transpires when any charlatan arises and proclaims that history has destined him to lead the way to the new world. From the Pharaohs to Hitler, the story is the same — but none contained so much devastation and terror, nor have any worked so hard to carry out history's program as the present day menace — communism. The philosophy further more permits them to take whatever measures are necessary to insure complete success. There are no morals, no laws which bind and hinder them in their conquest. Murder — "liquidation" of the undesirable elements in a society may be terrible and gruesome to you, but it is morally righteous for a communist. In fact, this very method guarantees that history's program will be carried out. If I am an agent of history, bound by no law or morals, to rule the world, then the result of such a philosophy is too terrifying to contemplate. That result is awaiting you and yours unless we arise and put on the whole armor and take our places in the ranks of the Lord's army where we belong and which we have too long ago vacated in the face of this dreadful enemy.

Other contributing factors which lend themselves to the confidence which every communist is glorying in today is the effective organization operating in every land where control is not yet complete. Yes, in our own land also. However, agents of communism would be quite ineffective if it were not true that for every communist party member, "ten others are ready, willing, and able to do the party's work." *Masters of Deceit*, J. E. Hoover, pg. 5. These "others" may work consciously or unconsciously to further the advancement of the communist party. One group amongst those who labor for the party bears special attention. They have been called the pseudo-liberals. They are persons readily found on the campus of our educational

institutions and elsewhere, who believe that everyone should have an equal voice—including the communists — regardless of his professed program or expressed plan. These persons fight for the right of a communist to labor to destroy the freedoms which communists themselves have never granted, nor will ever grant, to anyone. Such liberals infest our society today as a cancerous sore. If you don't love them, you may be sure that the communists glory in their presence, for by such termites the communists are assisted and made confident.

No one has expressed the confidence of the communists throughout the world better than N. Khrushchev before the American television audience in 1957. "I can prophesy that your grandchildren in America will live under socialism. And please do not be afraid of that. Your grandchildren will . . . not understand how their grandparents did not understand the progressive nature of a socialist society." *Masters of Deceit*, J. E. Hoover, p. 3. Yes, the communists intend and expect to determine the future for you and yours.

One error which I frequently meet in almost all circles is that communism must gain the popularity of the masses in order to gain and retain control of a given people. That fallacy must be washed from our brains completely! The communists have never been, nor have they ever intended to be, a popular party. In Russia, less than 4% control the people. In China less than 2% control the masses! In any country under communist control, rule is by the few, the very few. It was the few who, even in San Francisco, made a sham out of the intended investigation of the House Un-American Committee.

The statement is repeatedly heard, "Christianity is the answer to communism." As such this statement is superficial. Many people think that it is pious to make this statement and are deceived thereby.

I am inclined to ask, "what kind of Christianity do you have in mind?" We may also say that Christianity is the answer to driving a car or flying an airplane, but without knowledge of either flying a plane or driving a car, Christianity answers little. I have often noticed that even though they have know-

ledge, people still let their Christianity have far too little effect upon their driving. In like manner, a great deal of piety without knowledge of the enemy and his beliefs and plans, will not enable a soldier to say he is shod for battle. And if the Christianity you are talking about has as little effect in this spiritual warfare against the most deadly enemy we have ever faced, as it sometimes does upon driving a car, we can only wait and sigh "God help us."

To quote Dr. F. G. Schwarz, "We are impelled to a restatement of two basic propositions we tend to overlook: An ignorant Christianity is the answer to little. 'Study to show thyself approved unto God' (II Tim. 2:15) remains an imperative. A self-indulgent, lukewarm Christianity is an offense to God. 'Because you are lukewarm, I will spue thee out of my mouth.' (Rev. 3:16).

"Before Christianity can meet the Communist challenge, some things are urgently required. Instead of parroting slogans, which are frequently boastful, we need a deep sense of our failure to obey our Lord and to heed his command. This realization of failure should lead to repentance, and this repentance in turn to a deep search for the causes of our failure and a determination to remedy them."

Each person who would take seriously his calling in this warfare ought always to remember the words of the young mother who lost her husband to this terrifying enemy, when asked, "did it cost too much?" replied, "It only costs too much when you die for nothing."

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Romans 12:1 & 2.

The
DORDT
COLLEGE **Voice**

OFFICIAL PUBLICATION OF
THE EXECUTIVE BOARD

Editorial Committee

Rev. B. J. Haan, Editor

Rev. John Hulst, Rev. Leonard
Bossenbroek, Douglas Ribbens.

From The PRESIDENT'S PEN . . .

—/—/—/—/—

ANONYMOUS GIFT RECEIVED

This month the college office received a gift of \$250.00 from an anonymous giver. Naturally, gifts of this nature are highly appreciated and indicate satisfaction with, confidence in, and interest in our growing college. Most colleges depend upon substantial "extra gifts" of this kind to carry out their development program. We hope that the day is near when Dordt College, having gained and earned a high quality of respect and loyalty, becomes the recipient of sizeable gifts from individual donors.

There are members of our constituency who might be interested in presenting the college with special gifts. Our college is sorely in need, for example, of a grand piano. The office would be greatly served by an

address-o-graph, and an automatic typewriter. Is it thinking too daringly to suggest that there might be someone among our supporters, signally blessed by the Lord, who would be willing to present Dordt College with a chapel building or a library unit?

In this connection, it might interest our readers to know that this past week we received a letter from an enthusiastic lay supporter from Denver, Colorado. He closed his letter with this remark: "Believe Dordt College has a tremendous future."

May we also suggest that contributors, who wish to remain unknown, designate which purpose they intend their gift to serve, whether it be for the general fund, the library, or the building fund.

Special Scholarship For Dakota Student

The college received \$100.00 from a contributor in Northwest Iowa, who asked to have his name unannounced, to be given as a special scholarship to a needy prospective student from Dakota. Scholarships of this type serve a very high purpose. One of the tragedies in American education is the number of gifted students who are unable to take advantage of educational opportunities for lack of funds. We hope this gift will stimulate more interest on the part of our people in supplying aid for such needy students.

RESPONSE OF SOCIETIES FOR LIBRARY FUND

Recently letters were sent to all church societies explaining the library needs of Dordt College and the part societies have played in the growth of the college library. The response to date has been very encouraging. Below is printed a list of the contributions received up to January 15, 1961. Additional gifts will be acknowledged in a later addition of *The Voice*.

(Sept. 1, 1960 - Jan. 18, 1961)

Classis Minnesota North

Emden, Ladies Aid	\$25.00
Ogilvie, Ladies Aid	15.00
Prinsburg, Mission Club	25.00
Prinsburg, Ladies Aid	35.00

Classis Minnesota South

Edgerton, First	25.00
Chandler, Dorcas Society	45.00
Edgerton, Bethel, Ladies Aid	5.00
Holland, Minn, Young Calvinist Society	10.00
Leota, Golden Hour Circle	50.00
Luverne, Mary and Martha Society	10.00
Mountain Lake, Men's Society	5.00
Volga, Emanuel Men's Society	16.27
Volga	25.00

Classis North Central Iowa

Austinville, Men's Study group	10.00
Kanawha, Wright, Chr. Fellowship Hour	10.00
Parkersburg, Sunshine Circle	10.00
Wellsburg, First, Queen Esther Circle	10.00
Wellsburg, First, Ladies Guild	15.00

Wellsburg, Second, Willing Workers Society	10.00
Wellsburg, Second, Helping Hand Society	10.00
Woden	41.15
Consistorial Conference — Wright, Kanawha, Britt, Woden	63.83

Classis Orange City

Bigelow, Dorcas Society	10.00
Hartley, Ladies Aid	25.00
Hawarden, Men's Society	4.00
Hawarden, Ladies Aid	5.00
Hospers, Priscilla Ladies Aid	30.00
Hospers, Golden Hour Circle	50.00
Ocheyedan, Dorcas Society	15.00
Ocheyedan, Sunshine Circle	25.00
Orange City, First, Faith, Hope, Love Society	25.00
Sanborn, Loyal Workers Society	25.00
Sanborn, Ruth Circle	10.00
Sheldon, Women's Fellowship Hour	25.00
Sheldon, Golden Hour Circle	100.00
Worthington, Young People's Society	10.00

Classis Pella

Leighton, Men's Society	10.00
Leighton, Young People's Society	10.00
Leighton, Mary of Bethany Society	10.00
Newton, Maranatha Society	25.00
Pella, First, Jr. Helping Hand Society	50.00
Pella, First, Sr. Helping Hand Society	20.00
Pella, Second	25.00
Sully, Men's Society	10.00

Classis Sioux Center

Colton	15.00
Colton, Golden Hour Circle	5.00
Harrison, Men's Society	10.00

Harrison, Young People's Sac.	10.00
Harrison, Esther Circle	10.00
Holland Center, S.D., Ladies Aid	25.00
Hull, North Dakota, Girls Soc.	45.00
Hull, North Dakota, Golden Hour Circle	14.75
Hull, North Dakota, Ladies Aid	12.50
Inwood	20.00
Inwood, Philathea Society	15.00
Lebanon, Ora Et Labora	5.00
Platte, Golden Hour Circle	5.00
Platte, Men's Society	10.02
Platte, Excelsior Study Club	10.00
Purewater, Men's Society	15.00
Rock Valley, First, Martha Circle	10.00
Rock Valley, First Workers	5.00
Rock Valley, Calvin, Harmony	55.00
Sioux Center, First	25.00
Sioux Falls, South Dakota, Dorcas Ladies Aid	25.00
Sioux Falls, South Dakota, Golden Hour Society	10.00
Total	\$1337.52

Dordt Days Planned - - -

(Continued from page 1)

District VII—North-Central Iowa, at Wellsburg II Church, Tuesday, February 21.

District II—Edgerton Area, in the Edgerton Christian High School, Wednesday, February 22.

District III—Prinsburg Area, in the Prinsburg Christian High School, Thursday, Feb. 23.

District I—New Holland Area, in the Dakota Christian High School, Friday, March 10.

The Sovereignty of God and Its Practical Application

(We present another chapel talk by one of our students to give our people a sample of the thinking of our students. The article printed below is by Miss Betty Blankespoor, a freshman student from the Inwood Christian Reformed Church).

As a child I pondered many questions. Did Jesus die for everybody? If He didn't, then whose fault is it that everybody sins? Then whose fault is it that many people won't go to heaven when they die? These questions are not childish ones; they have been considered by the tongues and pens of countless theologians. To solve the problems created by questions such as these—deceptively simple though they be—we must understand the complex doctrine of God's sovereignty and its practical application.

To understand how to apply to daily life God's sovereignty, we must first understand the doctrine itself. The English poet, William Henley, has written, "I am the master of my fate: I am the captain of my soul." We can easily see that Henley's philosophy negates the doctrine of God's sovereignty. We cannot so easily, however, explain in definitive terms the doctrine itself.

A deceased Christian Reformed pastor, Rev. M. J. Bosma, has described God's sovereignty as a follow-up of His independency. I quote: "Because God is independent He is also sovereign, that is, to Him belongs the right to govern and dispose of all His creatures according to His own good pleasure." Dr. Louis Berkhof has considered God's sovereignty from two points of view, sovereign will and sovereign power. He sees God's will as the final cause of all things. He sees God's power to execute this will in His omnipotence. Another Bible scholar defined sovereignty as "the absolute rule and government of God over all of reality." And John Calvin, the great leader and theologian in the Protestant Reformation, explains the doctrine thus: "God has all things under His power and hand; so that He governs the world by His providence, constitutes all things by His will, and rules all creatures as seems to Him good."

This John Calvin, who is known for his logical thinking, found in the fundamental truth of God's sovereignty a hub to the wheel of all Biblical teachings. He then set forth this principle in protest against the Roman Catholic doctrine of salvation by works and not by faith alone. In Calvin's teachings we find emphasized a planned sovereignty, one rooted in God's love and grace,

and one unqualified and absolute, that is, it embraces all God's moral creatures. We also find emphasized this practical application: we cannot extend God's sovereignty so far as to cancel out human responsibility, thereby to excuse our own delinquency.

In dealing with this doctrine and its practical application we must consider that we have to do with the Creator and Upholder of the universe. Everything is lawful for God, not just what agrees with the dictates of our own reason. There are mysteries in the law and the gospel which transcend our capacities, but since God claims a power unknown to us, we must acquiesce in His supreme dominion. We must account His will the only rule of righteousness and the most righteous cause of all things.

When we take such an attitude we can neither murmur against God on account of our past adversities nor charge Him with the guilt of our sin. A person may ask, "Why take cautions against death since God has fixed the moment of dying

God's commands, can we? We know well enough that only one instructed in God's will, one who denies his own evil passions, can obey God. Certainly, God does use evil instruments to execute His judgments so that His purpose may be accomplished. We may well ask with Paul, "Is there then unrighteousness with God?" But we must answer with him, "God forbid." For we can see that these instruments, though evil, bear no evil reflection on God's character. To illustrate:

We near the carcass of a dog.
We detect an unpleasant odor.
We know the odor is excited by the rays of the sun. Do we then attribute to the sun an offensive odor?

In like manner our guilt and the guilt we notice in others cannot and does not justify calling God evil.

Certain implications are obvious to any Christian who places sovereignty and responsibility in the proper perspective: He who fixed the limits of our life has also entrusted us with the care of it. He has furnished us with means and supplies for its preservation. He has told us of coming dangers. He has furnished us with cautions and remedies. Since He has committed to us the preservation of our life, we must preserve it. Since He offers us means and supplies for our physical and spiritual needs, we must use them. Since He furnishes us with cautions and remedies, we are not to neglect them. God has concealed from us future events so we will not cease to oppose to them the means with which we are provided.

The Christian student who is persuaded that all things happen by God's sovereignty will direct his views to God as the supreme cause of all things. He will realize that all the deliberations, wills, endeavors, and powers of man are under God's control. With Nebuchadnezzar he will recognize God's sovereignty: "and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand or say unto Him, What doest thou?"

The diligent Christian student will then be able to apply this doctrine to his daily life. He will reconcile his personal responsibility with God's sovereignty. With Solomon then he can say, "A man's heart deviseth his way; But Jehovah directeth my steps."

Betty Blankespoor

Student Chapel Message

anyway?" Another may say, "Prayers are not only superfluous, but perverse, if they contain petitions for things which God has already decreed from eternity." We must be able to detect in such statements an emphasis on God's sovereign position at the expense of man's responsible one.

But these persons often don't stop here. They go on to classify all crimes as virtues, simply because they believe all crimes are subversive to God's sovereign will. They say: A thief has merely done what God foresaw and ordained; a murderer has merely served to end one's life as God decreed. But do criminals serve God's sovereign will? We can't say that one influenced by a wicked heart acts in obedience to